

BIOGRAPHICAL SUMMARY: Agustina Alavado, 90, former tailor, coffee picker, and coffee farmer

*"Our workers at the tailor shop [in Honolulu] were quitting, plus there were no more customers. In the meantime, someone came from Kona, a town mate of ours, who told us that Kona is a nice place. It is like our home area, Batanes. You work on your own. You don't work under a boss. So we decided to move to Kona. . . . The farm [that we came to] had coffee ready to pick. We cleaned and picked the coffee. We never had experience in coffee [but] . . . we looked at the other people caring for coffee and followed what they were doing."*

Agustina Alavado was born on August 26, 1890, in Sabtang, Batanes, Philippines. Her parents were farmers.

In 1916, she and her husband, Francisco, left the Philippines for Hawaii. Their first home was in the Big Island's Amaulu Camp 1, where Francisco worked as a plantation laborer and Agustina cared for a growing family.

A year later, they moved to Kipahulu, Maui, where Francisco joined a kompang of sugarcane growers. He continued this work until a hand injury forced him to quit. The family then moved to Honolulu and started a tailor shop.

In 1929, the family settled in Kona and began farming coffee on leased lands. Today, after more than half a century of working the land, Agustina resides in Captain Cook with her daughter and son-in-law.

Tape No. 9-7-1-80 TR  
ORAL HISTORY INTERVIEW  
with  
Agustina Alavado (AA)  
November 9, 1980  
Captain Cook, Kona, Hawaii  
BY: Modesto Daranciang (MD) and Michiko Kodama (MK)

[NOTE: Interview conducted in Tagalog. Translation done by Modesto Daranciang.]

MD: This is an interview with Agustina Alavado at her home in Captain Cook, Hawaii. Today is November 9, 1980.

Mrs. Alavado, can you tell us where and when you were born?

AA: I was born in Sabtang, Batanes, Philippines on August 26, 1890.

MD: How many children were there in your family?

AA: There were two. One boy and one girl.

MD: Who is older, the boy or the girl?

AA: The boy is older.

MD: When you were a young girl, what were your parents doing?

AA: They worked in the farm because there was no place to buy things.

MD: What did they plant in the farm?

AA: They planted ubi [yam], sweet potato, corn and rice.

MD: If they were not planting foodstuffs, what were they doing?

AA: Nothing.

MD: How about the neighbors? What were they doing?

AA: They were doing the same thing like us. No other things to do.

MD: Tell us about your barrio.

AA: I lived in town. Not much places to go. When night comes, people just slept.

MD: What kind of a house did you live in?

AA: The house was made of stone, mud and lime.

MD: What were the foods you ate?

AA: Yams, sweet potato, corn and rice.

MD: How would you compare the work your parents did to that of your neighbors?

AA: The neighbors did the same kind of work.

MD: How about the food?

AA: The neighbors ate the same food as ours until I left for Manila.

MD: When you were at school age, tell me what kind of school you attended.

AA: It was a Spanish school.

MD: Where was it located?

AA: In our town.

MD: Who were the teachers?

AA: Half Spanish teachers.

MD: What was the medium of instruction?

AA: It was in Spanish.

MD: What were the subjects taught?

AA: Writing and reading, but I did not understand them because I was young.

MD: Was there mathematics?

AA: No, because the teachers did not teach the subject.

MD: Which of the two subjects [writing and reading] did you prefer?

AA: I liked reading, but I did not understand what I read.

MD: Why?

AA: The teacher did not give the meaning of what I was reading. In

class if you read good, you were promoted. If not, you were not.

MD: How many years did you attend the school?

AA: About five years.

MD: Were there other schools in your place?

AA: None. That was the only school.

MD: Did you attend schools other than the Spanish school?

AA: I went to an English school when English teachers arrived in our town for a period of 1-1/2 years.

MD: Why did you leave the Spanish school to attend the English school?

AA: When the English school opened, the Spanish school was closed.

MD: Which of the two schools did you like better?

AA: I preferred the English school, but I have to leave school.

MD: Why did you leave the English school?

AA: My mother needed my help in the house and on the farm.

MD: When you were out of school, what was your daily chore?

AA: In the morning, I cleaned the house. After that, I went to the farm to help plant foodstuffs.

MD: For recreation, what did you have?

AA: There was no recreation in the neighborhood. If you were not in school, we were busy working the farm.

MD: What activities did you have with relatives?

AA: There were no activities. There was no time for that purpose. The only chances we had together were on Christmas and birthdays because houses were far apart.

MD: How about church?

AA: There was only one church. A Catholic church.

MD: What were the activities in church?

AA: Praying only, and hearing the priest give his sermon.

MD: Did you like the church?



AA: I liked the church because that's the only church.

MD: How about the priest?

AA: He was a good priest. Just follow what he tells us.

MD: As a teenage woman, did you work?

AA: I worked to plant foodstuffs.

MD: Did you work to get paid?

AA: No, money was hard to get in our place.

MD: What did you expect to do when you grew older?

AA: I planned to help my parents whatever they do. There was no other thing to do. My father was blind.

MD: Why did you decide to come to Hawaii?

AA: We wanted to work in Hawaii because life was hard in the Philippines.

MD: How did you learn about Hawaii?

AA: A friend--I can't remember his name--told us about Hawaii. In Hawaii, if you work in the plantation, you are paid in gold.

MD: Did he tell you how much you will be paid?

AA: He told us only we will be paid in gold.

MD: What were your expectations about Hawaii? Hard work or easy work?

AA: When we heard that plenty people were coming to Hawaii, we thought it was nice to go to Hawaii because there is work.

MD: How did your parents feel about your leaving the Philippines?

AA: They were not happy about my leaving the Philippines, but since I was married and my husband and I wanted to come to Hawaii, there was nothing they could do.

MD: Who was with you on the trip to Hawaii, like friends or relatives?

AA: Nobody except my husband.

MD: What's his name?

AA: Francisco Alavado.

MD: Were there other people?

AA: There was a couple and a child. They were town mates of ours.

MD: What were your feelings when you left for Hawaii?

AA: There were none. All I wanted was to come to Hawaii.

MD: What preparations did you have before you left the Philippines?

AA: There were no preparations to make. No papers to complete.

MD: Were there any inspections?

AA: No inspections. We were only asked at the immigration office in the Philippines if we were interested in coming to Hawaii. There were no medical requirements.

MD: How much was the fare?

AA: No fare.

MD: What were you asked to bring with you in your trip to Hawaii?

AA: We were not asked to bring anything. We were given a kargada of plantation working clothes.

MD: Was there anything else you brought with you to Hawaii except your clothes?

AA: Nothing, just the kahita that I put my clothes in.

MD: What is kahita?

AA: Box.

MD: When did you leave the Philippines?

AA: September, 1916.

MD: Which port?

AA: Manila.

MD: What was the name of the ship?

AA: Persia-maru.

MD: Was it a big or small ship?

AA: Big ship.

MD: What part of the ship were you placed?

AA: I was placed in the top of the boat.

MD: What were the sleeping quarters like?

AA: We slept on cot beds. There were no mattresses. The cots were lined up.

MD: How was the food in the ship?

AA: There was plenty food--rice, meat, fish and vegetables, but I did not eat because I vomited.

MD: What was in the ship aside from people?

AA: There was cargo in boxes on the lower portion of the ship.

MD: How about the middle portion of the ship?

AA: There were also people.

MD: What were your chores in the boat?

AA: I only slept. If not asleep, I just lied down and closed my eyes so that I don't vomit.

MD: Did you read or sew?

AA: I did not because if I did, I vomited.

MD: How long was the trip to Hawaii?

AA: One month.

MD: What did you think about the trip?

AA: I did not like the trip, because on the way I was sick.

MD: When did you arrive in Honolulu?

AA: October, 1916.

MD: Did anything happen when you arrived in Honolulu?

AA: Nothing. We stayed only in the immigration [station].

MD: How long were you in the immigration office?

AA: Two weeks.

MD: Why?

AA: Because there was no place for me and my husband to stay in Hilo.

When the telephone call came telling us there was a house in Hilo,

MD: What were you doing in the immigration [station]?

AA: Eating and sleeping. There was nothing to do.

MD: When you were in the immigration [station], what did you think about Honolulu?

AA: I had no opportunity to see Honolulu. All I had in mind was to go to the plantation and start working.

MD: Why did you choose Hilo, not other places?

AA: My husband liked the place because he had a friend in Hilo.

MD: Where in Hilo?

AA: In Camp 1, Amaulu.

MD: What kind of work did your husband do in Amaulu?

AA: My husband worked as a "mule."

MD: What is meant by "mule"?

AA: My husband [using mules] plowed the sugar fields.

MD: What were the hours of work?

AA: Six a.m. to 4 p.m.

MD: How much were the wages?

AA: I don't know. Sometimes \$15 gold a month.

MD: How many days did your husband work to earn \$15 a month in gold?

AA: He worked every day except Saturdays and Sundays.

MD: What were your home expenses and how much?

AA: Expenses for food, but I don't know how much.

MD: What kind of house did you live in in Amaulu?

AA: The house was made of wood. Roof was galvanized iron. It was owned by the plantation. Everything was free, including firewood.

MD: What transportation did you use to go to Hilo?

AA: We walked to Hilo because Hilo is close to Amaulu.

MD: How would you compare work in Amaulu to that in the Philippines?

AA: Work in Hawaii is better. There is no work in the Philippines. If there is, you get paid only 50 cents a day. In Hawaii, you are paid \$15 or \$20 in gold.

MD: What was your work in Amaulu?

AA: I stayed home and cooked.

MD: In 1917 when your daughter Felisa was born, where was she delivered and who delivered her?

AA: She was born at home and was delivered by both my husband and me.

MD: In the camp, were there people of different ethnic groups, and what kinds of work were they doing?

AA: There were plenty people of different ethnic groups. There were Japanese and Filipinos. All were working for the plantation.

MD: What was the relationship among the people in the camp?

AA: The people were nice. They often say "hello" when you met them. Only I did not have any relationships with the Japanese people because I did not speak English.

MD: What kinds of recreation was there in the camp?

AA: There was no recreation in the camp. The recreation was in Hilo.

MD: Did you ever attend social gatherings like birthdays in the camp?

AA: There were social gatherings, but I did not attend them because I did not know the Visayan neighbors. The only person I knew was Felisa's godmother. I only spoke Batanes and Tagalog with a neighbor.

MD: How long were you in Amaulu?

AA: One year.

MD: Why did you move to Maui?

AA: Our town mate from Maui came to visit us in Hilo, and he told my husband about work on Maui.

MD: Why did you choose Maui?

AA: A friend of ours, a town mate, had a contract to grow cane, and my husband wanted to work with him.

MD: Where on Maui?

AA: In Kipahulu.

MD: Where is Kipahulu?

AA: The last plantation on Maui, next to Hana.

MD: What is the name of the plantation?

AA: Kipahulu Plantation.

MD: Is it sugar?

AA: Yes.

MD: Did your husband work right away, and why, when you arrived in Kipahulu?

AA: He worked right away because he was recommended by his friend.

MD: What kind of work did your husband do in Kipahulu Plantation?

AA: He worked on the sugarcane from planting time to harvesting time.

MD: Did your husband work in another sugar plantation at the same time?

FB [AA's daughter]: My father was a kompang [co-contractor] of the contract cane.

MD: Were there other members in the contract cane aside from your husband and his friend?

AA: Yes, there were.

MD: Did they have luna in the contract cane?

AA: There was no luna because they were all co-owners.

MD: What were their hours of work?

AA: Like the plantation hours [i.e., day work]. They worked from 6 a.m. to 4 p.m.

MD: How did they get paid?

AA: They were paid monthly by the bangō [number] boss of the plantation. [This boss was in charge of the employee ID numbers and the disbursement of pay.]

MD: How would you compare the money your husband earned in Kipahulu contract cane to that in Hilo?

AA: My husband earned more money in Hilo. If the contract cane was lucky,

the workers made profit. If not, there was no profit.

MD: What kind of a house did you live in in Kipahulu?

AA: The house was made of wood. Utilities were provided free. Only the firewood, we gathered them from the guava grove.

MD: What was the name of the camp in Kipahulu?

AA: Kipahulu Camp.

MD: Where do you buy needs in the camp?

AA: There were Chinese and Japanese stores. There was also a plantation[-run] store.

MD: What were the things you could buy in those stores?

AA: Food like rice, meat, fish and vegetables, and other things you like to buy.

MD: What ethnic groups of people lived in the camp?

AA: There were Filipinos, Chinese, and Japanese.

MD: What was the relationship among Filipinos in Kipahulu?

AA: The relationship among Filipinos was good, but after the contract cane was cut [i.e., harvested], we left Kipahulu. That is, we stayed there for two years. Also, I hardly go out, so I haven't met plenty people.

MD: How did the men spend their weekends?

AA: They worked in their gardens where we planted yams, sweet potatoes, and vegetables.

MD: Did you have birthday parties or fiestas?

AA: We did not have those activities. We only celebrated Christmas.

MD: What do you think about the life in the camp?

AA: The life was good.

MD: How would you compare plantation life in Hilo to that of Kipahulu?

AA: Life in Hilo was much better because the camp in Hilo was near the town.

MD: Why did you move to Honolulu from Maui?

AA: My husband cut [severed] his hand and couldn't work anymore in the plantation, so we moved to Honolulu.

MD: Did the plantation pay your husband's injury and how much?

AA: The plantation paid, I think. I am not really sure how much.

MD: What was your husband's work in Honolulu?

AA: My husband and I cooked for our town mates. Eventually, these people left us. Our friend, Amboy, who was going home to the Philippines asked us to buy his tailor business, which we bought.

MD: Why did you choose to buy a tailoring business not other business?

AA: We just wanted a business.

MD: Did you have any experience with this kind of business?

AA: No.

MD: Where did you get the money to buy a tailoring business?

AA: We had little money saved when we were cooking for our town mates.

MD: Who were your customers?

AA: They were Filipinos from the plantations.

MD: How did you get your customers?

AA: There were two men who took orders from the plantations who acted as agents.

MD: How did these customers know about your tailoring business?

AA: They knew it from the two men who took orders for us to sew.

END OF SIDE ONE

SIDE TWO

MD: Did your tailor business make money and why?

AA: It did not make much money because some people couldn't pay for their orders, so the sewed materials were left to us.

MD: What did you sew and how much?

AA: Trousers and suits. I don't know how much we charged the customers.



- MD: How long did it take to sew the orders brought to you?
- AA: It took one month because usually the orders were brought to customers during payday.
- MD: Were these cash or charge?
- AA: Some were cash and some were charge.
- MD: Why not all cash?
- AA: Because the customers did not have money. You have to wait for the next payday.
- MD: Did you employ and how many in your tailor business?
- AA: We employed three.
- MD: Did you help in the shop?
- AA: I helped sew the trousers but not the suits.
- MD: What do you think about the business and why?
- AA: It was not a good business because sometimes the customers left without paying their bills.
- MD: How would you compare your tailoring business of your husband to that of the plantation work?
- AA: Plantation work is better if you can work, but my husband could no longer work in the plantation because of his injury.
- MD: How long did you run the tailoring business?
- AA: Not very long. I think we had the business for four years.
- MD: After the tailoring business, where did you go and when?
- AA: We moved to Kona in 1929.
- MD: Why did you close the tailoring business?
- AA: Our workers were quitting, plus there were no more customers. In the meantime, someone came from Kona, a town mate of ours, who told us that Kona is a nice place. It is like Batanes. You work on your own. You don't work under a boss. So we decided to move to Kona.
- MD: When you first moved to Kona, which place in Kona?
- FB: Machado place, by Machado.

MD: Is that Captain Cook?

FB: Kaawaloa.

MD: Why did you choose Kaawaloa, not other places?

AA: Somebody brought us there. He was the one from Kona we met in Honolulu who told us about the place.

MD: When you arrived in Kona, what was your job?

AA: We worked on coffee.

MD: Did you work for somebody or you bought your place?

AA: We bought our place right away.

MD: How many acres?

AA: Five acres.

MD: After buying the coffee, what were things you did?

AA: The farm had coffee ready to pick. We cleaned and picked the coffee.

MD: Did you have experience in caring coffee before?

AA: We never had experience in coffee.

MD: How did you learn to take care coffee?

AA: We looked at the other people caring coffee, so we followed what they were doing.

MD: Did you have people help you in the coffee farm?

AA: There were. Brother Batepora and Leon Cultera. Just two of them.

MD: Did they live with you?

AA: Yes, they lived with us.

MD: How did you pay for the coffee farm and how much?

AA: We paid cash for \$900.

MD: Was there a house and how big?

AA: There was a small house.

MD: Was this lease land?

AA: Yes, this was lease land.

MD: Who do you pay for the lease?

AA: Machado.

MD: How long was the lease?

AA: It was long. When Felisa got married, we left the coffee farm to them. I cannot tell.

MD: What equipment did you use to work on the farm?

AA: Only hoe. At that time there were no poisons, but there were fertilizers.

MD: Where did you buy your equipment?

AA: From Machado.

MD: Machado is in what business?

AA: He has a store. He also sold food and clothes.

MD: Did you make parchment coffee?

AA: Yes, we removed the skin of the beans and after that, we dried them. After they were dried, we placed them in bags.

MD: Who did you sell the parchment to?

AA: To Machado.

MD: Why to Machado?

AA: We couldn't sell to others.

MD: During off season, what were the daily chores of the people?

AA: Only hō hana. Usually the remainder of the year. Coffee season is only six months, so we have to do hō hana. Also, we planted foodstuffs.

MD: How much did you sell the parchment for?

AA: Sometimes five dollars, sometimes six dollars a bag.

MD: How much money did you make from coffee in one season?

AA: I don't know.

MD: By estimate, how many bags of parchment?

- AA: Twenty bags.
- MD: After paying the bills to Machado with the coffee, was there anything left?
- AA: Very little money. (Laughs)
- MD: During the period of eight years that you took care of the coffee at Machado's, were there variations in prices?
- AA: There were price variations. Sometimes down, sometimes up.
- MD: Were there also changes in the method of cultivating coffee?
- AA: None--the same.
- MD: What do you think of coffee as a business at that time?
- AA: If prices were high, business was good. But if prices were down, hardly any money for you.
- MD: If you compare the businesses you were in, like sugar, tailoring and coffee, which is the best and why?
- AA: Coffee is the best. Because if there were children, the children could help.
- MD: Money-wise, which gave you more money?
- AA: If prices of coffee were high, coffee is better than the other businesses.
- MD: What kind of work could the children help?
- AA: If they are big enough to work, they can hō hana. If they are in school, all pick coffee. They can hō hana the whole day of Saturday and pick coffee during the school days.
- MD: From 1935 you had coffee land ma uka. How many acres was it?
- AA: Two acres.
- MD: How long were you in the ma uka land?
- AA: Long time. Twelve years.
- MD: How would you compare work at Machado's coffee to that of the ma uka land?
- AA: Work was the same. But in the ma uka land, there was no boss. As long as you pay the lease at the end of the year, you have nothing to worry.

MD: What was meant by having a boss at Machado's land?

AA: Machado.

The crop at ma uka land can be sold to anybody while the crop at Machado's will only be sold to Machado's.

MD: What is the reason?

AA: On what?

MD: What is meant by no boss at ma uka land?

AA: My husband asked if we can clear land at ma uka end. They told him he can. It's up to you as long as you pay lease, that's all. Only the lease.

MD: Where do you buy your needs and food?

AA: At Captain Cook. Captain Cook [Coffee Company] Store.

MD: All your coffee were also sold to Captain Cook [Coffee Company] Store then?

AA: Yes.

MD: Can you sell some coffee to others?

AA: Can, if we buy from others. The place where you charged food was the place you sold your coffee.

MD: Why did you choose Captain Cook [Coffee Company Store] instead of the others? Any reason?

AA: Place to buy what?

FB: Can I interrupt? The ma uka land that she is talking about.

(FB and AA speak together in Batanes.)

AA: I think Ackerman.

(FB and AA speak together in Batanes.)

FB: Ackerman did not have the store. He does not go to coffee business.

MD: Ackerman owns the land?

FB: The ma uka land is just forest. So they dug the guava trees. They planted coffee. When coffee began to produce, they built a little house, got a pulping machine, lived there. This way, they were free because Ackerman did not demand the coffee. I think they were

selling the coffee to [Yoshio] Noguchi [independent miller] at one time.

But Machado is different. We bought our food; we bought our fertilizers, poison. And the land is his, so naturally we bought on credit. With the coffee, we pay back. At the end of the year, as my mother said, the balance is [only] a little bit after the year.

When she mentioned "Captain Cook," she was referring to the period since we've lived here, this place. We have to sell the coffee to Captain Cook [Coffee Company Store]. We don't pulp it. Usually, we took it to the road. The truck will pick up in the morning. The two acres she was talking about was owned by Ackerman. They don't buy the coffee, so that's why she was free.

MD: Just free. But they pulp though?

FB: Yeah.

MK: They also sold to Noguchi and who else?

MD: Captain Cook [Coffee Company], they said.

FB: When they were making parchment, not to Captain Cook [Coffee Company]. All went to Noguchi.

MD: Why?

(FB speaks with AA in Batanes.)

AA: To Noguchi. If you bring the coffee to Machado, they don't sell right away. They kept. They wait until come up the price, but come down the price.

MK: Could they bargain with Noguchi for prices?

FB: No. Even when we took down the coffee to Noguchi, whatever the price at that time, weigh and pay. It's up to Noguchi. If he keeps the coffee and sells at a lower price, that's his tough luck. If a better price in the future, he gains. Present price of the coffee brought to Noguchi at the time is what he pays.

MD: If you keep first your parchment coffee, then you sell when price is high, did you do that or no?

AA: We did not do that because if the coffee on top is kept long, it becomes soft again. Comes too dry. Yeah. That's why we brought down.

MD: They don't do that. The longer they kept the coffee, the weight comes down.

MK: Even if she has her drying platform?

FB: She meant everything else, you know. It might be at the right stage. Here, it is cold and it rains a lot. Anything collects moisture. And that's the way with coffee. And another reason is, that [only] until coffee is sold, my folks will see money. So it has to be sold, so that the pickers will be paid and [we could get] money to buy whatever we needed.

MD: Did you have hired pickers?

AA: Yes, we paid pickers.

MD: How many?

AA: Sometimes three or four.

MK: How does she find the pickers and how much does she pay them?

AA: We don't find. They lived with us.

MD: The pickers apply there. How much did you pay pickers per bag?

AA: Sixty cents, 75 cents.

MD: Did you pay them right away? Or weekly or monthly?

AA: When the round was finished.

MD: The round is how many days or weeks?

AA: Sometimes two weeks.

MD: Why do you wait after the round?

AA: So that they can fill up their bags and knew also their total number of coffee bags.

Fifty or 60 cents [was paid for each bag picked]. After the berries were picked each time, that is one round. After all the berries, and only green is left, that is another round.

MD: You paid them. Did you also provide house and food?

AA: Free house and free food.

MD: Did they stay with you until picking is finished?

AA: Yes, even after the coffee is picked, they stayed with us.

MD: How long?

AA: I don't know. If they want to go to Honolulu or anyplace after coffee season, it's up to them.

MD: After coffee picking, what work do they do?

AA: Hō hana.

MD: Hō hana. Is that all?

AA: Yeah.

MD: You said there was no poison before.

AA: Before, there was no poison.

MD: Do you pay them?

AA: For hō hana, yes, I paid them.

MD: How much do you pay them a day?

AA: Daily, I think one dollar.

MD: But free food and housing?

AA: Yes, free food and housing.

MD: Are your pickers returning to work for you year to year?

AA: Those people lived with us. No other people.

FB: If they leave, they leave.

MD: Are you the supervisor? Do you supervise them?

AA: No, no supervisor (laughs).

MD: No supervisor, let them go.

FB: They just pay them by the bag.

MD: How about the work they do? Just leave them alone?

FB: Yeah. Just tell them go hoe in that area. Go in the morning, back at lunch, back again, and that's the day. One dollar one day. And this, they worked when they want to.

AA: Before, coffee was cheap.

MD: If you pay your pickers for 50 cents or 60 cents, why do you sometimes pay more?



- AA: If coffee prices go up, pickers get more. If prices go down, pickers get less.
- MD: Pay is commensurate to prevailing coffee price at the time. When there is no coffee, what do you do?
- AA: We go to sea [fishing].
- MD: What more? Don't you sew clothes?
- AA: No, I only sew for our clothes.
- MD: If you only sew for your needs, do you take care of chicken?
- AA: We took care chicken and pigs.
- MD: If you want to have fun, what kinds do you have?
- AA: What kind of fun?
- MD: That which makes you happy.
- AA: Sometimes, we buy drinks (laughs).
- MD: If you compare life during coffee season to that off season, what can you say? Tell what kind life during picking time and after picking time.
- AA: During picking, no playing, just work. After picking, we can go fishing, plant foodstuffs. Sometimes you can go to the store to buy food. [During picking,] got to work.
- MD: Do you sell the fish that you caught or use it for food?
- AA: No, it's for food. Dry.
- MD: It's only for food. What they can't eat at the moment, they dried.
- MK: For family use?
- AA: Yes, for family.
- MD: You said in 1927 until 1934 you were at Machado's. Were there plenty Filipinos?
- AA: Plenty, but they were living far from each other.
- MD: Tell us how many Filipinos? Two hundred or 300?
- AA: I don't know.

MD: She does not know how many. They were scattered.

MK: All over the place?

AA: Yes, all over the place.

MK: Were they mostly single men or family men?

AA: Single men, family.

MD: Which is more, single or family?

AA: Single, I think.

MD: About women, were there plenty women?

AA: None.

MD: No women?

AA: No more.

MD: Hard luck.

(AA laughs.)

MD: The people living here, what were they doing?

AA: Worked in the coffee.

MD: No other?

AA: Coffee pickers or coffee farmers. Non-farmers were called mahina men.

MD: What is meant by mahina men?

FB: Laborers.

MD: Who were the leaders during the time?

AA: I don't know the leaders. I only know our leader.

MD: Who was your leader?

AA: Machado.

MD: There were no leaders as long as she can remember.

FB: I can remember as a young girl, there was no community, nothing. Because my mother never went out and I was in school. That's all. But we never hear anything going on among Filipinos. Years later,

they were celebrating Rizal Day.

MK: How about church activities?

FB: Church and that's all.

AA: Go to church Sunday and work again on Monday.

FB: And, too, we never had a car, and we lived so far from the main highway. We don't get to see the church very often. It was not a regular Sunday thing. If we were at home, we worked.

MK: That time, you never had a car until 1935?

AA: No more.

MK: You used donkey?

AA: Donkey get.

MK: So if you do something outside of your family, what did you do? No more?

AA: No more.

MK: You used to live plantation before. And you used to live in Honolulu before. Those places have plenty people. There you can visit. You can talk. Kona side, you cannot. What do you feel about it?

AA: Kona much better.

MD: You think Kona much better?

MK: How come?

AA: I no live down. I stay ma uka, quiet. And no need work.

MK: You like Kona because. . . .

AA: The coffee. But now, I can do nothing. My eye blind.

MK: So you farm your ma uka land up to 1935?

MD: Ma uka 1935 to 1947. When you said in ma uka 1935 to 1947, was there a difference in the price of coffee?

AA: I don't know if the price went up or down.

FB: I don't remember the price changes during the war [World War II]. You have to buy a limited amount of goods.

MK: Rationing.

FB: Rationing, right.

MD: If prices were down, what did you do to be able to buy your needs?

AA: Charge our needs.

MD: Where do you charge?

AA: In the store.

MD: Do they allow you to charge even if you can't pay?

AA: Yes, they make you charge. Pay slowly if you have money.

MD: Did you have any other things to sell?

AA: None.

MD: Is there any limit to what you can charge monthly?

AA: None. It's up to you if you can pay later.

MK: Do you pay interest?

AA: No interest.

FB: They [AA and husband] may have but can't remember.

MK: In 1947, why did they leave the coffee and go to fishing?

AA: My husband and his companion went to fishing only. I was living at ma uka farm.

MD: Any reason why your husband has to go to fishing even if you still have the coffee farm?

AA: He said fishing is good because it is good fun (laughs). If they caught fish, we still sell and make money.

MD: Who buy the fish from you?

AA: The Pāke from Naalehu.

MD: Do you bring the fish there?

AA: The Pāke goes to Milolii.

MD: Is the boat anchored at Milolii?

AA: The boat was anchored at Milolii.

MD: How was the business? Was it good?

AA: The fishing business was good, but when the water was rough, it broke the gasoline boat.

MK: Which one can you make more money from, coffee or fishing?

AA: I think fishing is good.

MD: Why did you not give up coffee and concentrate in fishing?

AA: We kept the coffee so we can plant foodstuffs. No buy too much in the store.

MD: After the boat was broken, what did you do?

AA: We worked at the coffee farm.

MD: With your husband?

AA: Yes, then we sold the coffee farm, and moved to this present place, and took a place at Francisco's, a one-acre place.

MD: After the boat broke, they came to live with her daughter and kept one acre with the neighbor.

MK: Were they paid for the work?

MD: They took care of the coffee.

FB: Every ten bags my ma made, they gave one bag to the owner of the coffee.

MD: How many years was that arrangement?

AA: Short time. About two years.

FB: When they were taking care of the coffee, they were living with us.

MK: You were in coffee long time. And lived in Kona long time.

AA: Long time.

MK: What do you think about your life here in Kona?

AA: I like Kona.

MD: You lived long in Kona. If you think all you have been doing in Kona regarding good fun and hardships, what do you think about these things?

AA: I don't know.

MD: What do you think is better, Kona or Honolulu?

AA: Kona better.

MD: Now that you are old, you think of the past, which is the best of the places like Amauulu, Honolulu and Kona?

AA: I like Kona.

MK: Why?

AA: Kona is the best.

MD: What is the reason?

AA: If you like to work in the coffee land, you work. If you want to rest one day, there is no boss.

MD: In Kona, if you want to work, you work. If you want to stay home, there is no boss. If you think of your life as a coffee farmer, what do you think about your life?

AA: I can do nothing now.

MD: What do you think? Was it good life or hard life?

AA: Was good life.

MD: Did you make plenty money from coffee?

AA: No, not too much.

MD: Are you happy?

AA: Yeah!

MK: When you think about the Philippines and the people you left behind and you think about your life here in Hawaii, what do you think? Better you come Hawaii or stay Philippines?

AA: Better I come Hawaii because I don't have any more family there. They are all dead. My brother, my mother and father are dead. Only me alive.

END OF INTERVIEW

Tape No. 9-53-2-81

ORAL HISTORY INTERVIEW

with

Agustina Alavado (AA)

January 24, 1981

Captain Cook, Kona, Hawaii

BY: Michiko Kodama (MK), Modesto Daranciang (MD),  
and Felisa Balmores (FB)

[NOTE: Portions of interview conducted in Batanes dialect. Translation done during interview session by Felisa Balmores.]

MK: This is an interview with Mrs. Agustina Alavado in Captain Cook, Kona, Hawaii, on January 24, 1981. The other speakers will be Modesto Daranciang and Mrs. Felisa Balmores, Mrs. Alavado's daughter.

Mrs. Balmores, can you please ask your mother what the major language in her area was in the Philippines?

FB: I know. Sabtang, Batanes.

MK: And one of the professors at the University asked how often did the people in Batanes travel to Ilocos mainland?

MD: Luzon mainland, you mean?

MK: Yeah, the Ilocos area. The Ilocos provinces.

FB: I don't think. Manila would be.

MK: So, you think they didn't travel too much to . . .

FB: None of those that I talked to traveled to Ilocos. They leave the different islands to go to Manila and work. Then, from there, if they decide to go back to Batanes or continue off, you know, like to the [United States] Mainland, here [Hawaii]. But Manila is the place that they would go.

MK: Was there much immigration to the Ilocos provinces or to the Cagayan area during her time?

FB: [FB asks AA.]

AA: No.

MK: Back then, when she was a young girl in Batanes, what was the population like in Batanes?

FB: You mean, in number?

MK: In number and type of people--occupation.

FB: [FB asks AA.] Now, she doesn't know. Because Sabtang, she said, there are four different, like, district. Okay, now, she's in this district, and she had no idea as to what, you know.

MK: How about in her own district? About how many people?

FB: [FB asks AA.] Oh, she's not sure. She doesn't know.

MK: Oh, okay. That's no problem. When she had come to Hawaii, were there other immigrants from Batanes to Hawaii?

FB: With her, at the same time?

MK: That she was aware of. Maybe they had left earlier than her. Or maybe they came at the same time.

FB: [FB asks AA.] Okay. In Honolulu, she figured had ten. In Hilo, three. [FB asks AA about Maui.]

AA: Two, three. . . . Five.

FB: Five that she knows.

MK: How about the other islands?

FB: She didn't go to Kauai.

AA: Never go Kauai, yeah.

FB: From Honolulu, she came here.

MK: How many Batanes people were in Kona when she came?

FB: [FB asks AA.] Only four Batanes in Kona.

MK: And, later on, about how many came from Batanes through the years? You mentioned there are more who came from Batanes?

FB: Actually, not direct from Batanes coming to Hawaii. They probably were in the outskirts of Maui, Honolulu eventually, and then they heard of Kona. The living here was something like back home. And then, gradually, they came.

MK: In what ways is living here like back home in Batanes?



FB: The agriculture. Farming. See, I guess the reason for this is because education was very limited or none at all for many. Okay, now, when they come out over here, they're not able to converse, for one thing, so they're hesitant about inquiring for job. And they're not qualified. So, as far as farming, which they are familiar with, Kona is the ideal place. Because you don't have to ask somebody how to hoe, how to pick coffee, you know?

And the kind of food that they're used to back in Batanes is almost the same here. You grow your food, you go fishing. Batanes, they don't go hunting, but they raise their own hogs and chickens. And so here, we raise them, too. So, because of that similarity, life was more at home.

MK: Modesto was telling me that people in Batanes grow a lot of root crops, and he pointed out some root crops, yams, out in your own area. This area make it easy to grow that type of foods?

FB: Yes, mm hmm, mm hmm. That's why, when we first came, we didn't have the yam. Then, a friend of ours, who was then a workman for a Japanese family--Japanese eat yam, too--so he had asked for a plant. And because this is something they have in Batanes, they treasured it. You know, kept increasing, increasing each year. And then, the next Batanes says, "Oh, you have what we used to eat back home! So, let us have some." So, this is how. . . .

MK: Oh, so it spread among the Batanes people?

FB: It spread, yeah. Yam, especially. We never try rice. I don't think rice will grow here, but yam, sweet potato, corn, taro.

MD: Peanut? You don't grow peanut?

FB: We grow, but not for. . . .

AA: Not for sale.

FB: Just when you have kids.

MK: You were saying that, like, you're a Batanes family here. Other Batanes people living elsewhere would hear about you folks and want to come to Kona? Can you talk about that?

FB: Okay. When they hear of the lifestyle in Kona and they know that there's a Batanes here, they came to Kona even if they don't know one another back in Batanes--because Batanes, there's five islands. But just being Batanes, you'd be able to converse with them. So, when they come, they would look for my parents. And they don't have a place to live, so they'd live with us for a while. We'd have the coffee to pick, like you originally interviewed her. During season, they'll pick for [us]. We live together, eat what we have, grow what we can on the farm. Then, eventually, they want

to have a farm of their own. So, they inquire around. Who has a farm that they want to give up or a vacant coffee land or something. And that's how they establish their own [farm] later on.

MK: In what years did a lot of this occur?

FB: Between the years of, I would say, 1930 to 1940, just before the war [World War II].

MK: The people that came, did they come directly from Batanes or did they come from plantations here?

FB: Yeah, some of 'em in Honolulu. Some of 'em from the plantation.

MK: We noticed in the last interview that once the family was in Hawaii, the family moved around a lot--Hilo, Maui, Kona--and did a lot of different jobs--plantation work, coffee work, and later, even fishing. I was wondering, was this common among Filipino families?

FB: I have never heard of other Filipinos getting involved in fishing. But Batanes as a whole are fishermen. In fact, my father--I think we had that in the other interview--he gave up farming. Yeah, and there's several other Batanes people that went into fishing.

MK: We noticed in the last interview that you would move to these different jobs. Was there any conversation between your mother and father saying, oh, that they wanted to get into something better? Climb up the ladder of economic success, you know?

FB: No. No, because the reason why my father went into fishing is because the farming was getting a little bit more than he could take care. They were up in age by then, he have to pick out in the rain. And so, he decided that. . . . And he likes fishing. So, the money they had, they bought the fishing sampan and went into fishing. And he enjoyed that. Although they didn't make too much profit. But just being out there was just one of those things that he enjoyed doing.

MK: During the last interview, we were talking about the time you were on Machado's land. At one time, your mother said the family was on Machado's land till you got married. In another part of the interview, Modesto said, oh, it was a eight-year period. And again, in another time in the interview, it says that you were there on Machado's land till 1935. So, I'm wondering, how long did the family stay on Machado's land?

FB: [FB asks AA.] Okay. [Nineteen] twenty-nine, '30, '31, '32, '33, '34--that's when I got married--'34, '36, '37, '38, '39. . . . Because '40, we were here already. So, I would say, on that Machado land, between eight and nine years.

MK: In our last interview, we talked about the other Filipinos in the

Kona area. I was wondering, in the area that you folks were living in, say up to the mid-1930s, up till the time you were living on Machado's land, about how many Filipinos lived in that vicinity?

FB: You mean, Batanes or just Filipinos?

MK: Just Filipinos.

FB: Oh, just Filipinos. [FB asks AA.] So, Filipinos in our area--we're at Machado's, you're talking about? [FB discusses question with AA.] Eight to nine families. Filipino families, alone.

MK: I don't know if you can answer this question, but, say, from all of Kona--from the airport area all the way down to as far as down to the lava flows on the other end of Kona--about how many Filipinos do you think were living in this Kona area?

FB: Not very many. If you speak of the area in Kailua, the airport, there wasn't any farming. So, there were fishermen there and usually, Hawaiians. Now, as you get further up Holualoa, then coffee land begins. In Holualoa, very few Filipinos that I know. There are Portuguese and Puerto Ricans in that area. Then, as you come further up Kealahou, then you begin to find few Filipinos. But the Filipinos were like, what we call mahina men--workingmen for Japanese. Because Hawaiians didn't have coffee land. I don't know why, but it was more the Japanese. And they had the Filipinos to work for them during coffee season. Now, further up Captain Cook, then that's where you'll find more Filipinos. On till . . .

MD: Hookena?

FB: Hookena, no. Because over there, not too much coffee. And Hookena was more a Hawaiian district . . .

MD: Village?

FB: Village, yeah. And on to the lava flow, it wasn't really too many inhabitants. I guess only people who had their own property. Was just kind of a scattered, isolated area. So, the most populated--(chuckles) Filipinos--would be, I would say, is Kealahou as far as Honaunau.

MK: Do you know, approximately, about how many families? Hard to tell?

FB: Hard to tell, but I imagine should be around 25.

MK: Those days, did the Filipinos get together for, say, Rizal Day celebrations . . .

FB: Mm hmm [yes].

- MK: . . . or other types of celebrations? Can we have your mother or yourself describe the kind of celebrations you would have?
- FB: The only celebration I remember as I grew up, Rizal, is like where there's eating; there's dancing. And as I grew up, the Filipinos would inquire who has daughters. You know? Because that makes the party.
- MD: Candidate?
- FB: No, over here, they didn't have. I don't think anybody approached my mother for a candidate of any kind. The Rizal celebration was that all were able to go. And eat. And enjoy the day.
- MK: Why did they ask if there were daughters?
- FB: Well, Filipinos are very musical. And to make the music worthwhile, they have to have girls for the men to dance with. And those days, there were lot of single men. And so, gathering like this was fun for them, too, because they get to see girls. So, it's a day.
- MK: Where was this type of celebration held?
- FB: Was held above Manago's.
- MD: Oh, the CYO [Catholic Youth Organization].
- FB: It's not there now, but . . .
- MD: It's where they have now the Yano.
- MK: Oh, Yano Hall. Now, there's Yano Hall. You know, I've heard of the Honaunau Dance Hall or the Filipino Community Association. When did that come up?
- FB: Oh, that was just recent. By the time, I was already married, and I never did go once. Because then, those kind of affairs were something of my past, yeah? I don't go dancing no more. And that type of dancing wasn't like the one that I used to go where there was no. . . . How should I say? It's free. You dance with anybody. Whereas that dancing over there was where money was involved. The girls were dancing for money, and the men has to, what? Buy so many tickets, I think, yeah? That's the kind of dancing they had there, which my folks did not approve. And I didn't either, so I never take my girls there.
- MK: How recent is that Honaunau Dance Hall?
- FB: [FB asks MD.] Have you any idea? Because I don't go, I really don't. . . . But I know it's not long way back. It's just. . . .
- MD: When I came here in 1957, I was not really going around, but I

always heard about men who dance. When I finally come to find out that it is Dinson's dance place. That's 1957, I guess.

FB: Oh, you would say, then, in the mid-'50s?

MK: So, by then, yeah?

MD: I think so.

MK: Were there any other things that the Filipinos would get together and do together?

FB: Now you [referring to MD] know more about Rizal. December the 30th is his death, right? All right. What is June 30? His birth? When he was born? Because I know, in one year, they had two celebrations. And this was for Rizal. I know one was for his death and one was for his birth.

MD: I don't recall, but what they are celebrating now is the Philippine independence is June 12.

FB: June 12? Oh, yeah, that could be it.

MD: Independence from the Spanish, now, not from the Americans.

FB: Not the Fourth of July.

MD: Fourth of July is American.

FB: So, could have been that, then.

MK: How about when the families got together? On what occasions would they get together?

FB: Among us, it would be birthdays, christening, Christmas, New Year's. That's about it.

MK: How about in terms of work? Did the Filipino families help each other out on the coffee farms?

FB: Yeah. The picking, you are paid for every bag. But fertilizing, we help one another. See, now, as the Batanes group grew--something like, maybe, four or five different families--well, when we fertilized our coffee, they'd come and help. We furnish the lunch and everything. That's done by 10:30, 11 [o'clock] in the morning. When they fertilize their coffee, then it's our turn and the others to go to help.

MK: Oh, so you folks really helped each other out, then? How about picking? That was done strictly for pay?

FB: Yeah.

MK: I'm going to change the topic now, but we were talking about the ma uka land, yeah? What was the acreage of the ma uka land?

FB: [FB asks AA.]

AA: Three acre.

MK: Three acres, the Ackerman one?

FB: Mm hmm [yes].

MK: What were the lease terms? How many years for what amount of money?

FB: [FB asks AA.] It's just year to year?

AA: Yeah.

FB: [FB questions AA further.]

AA: For five dollar, one acre.

FB: Or \$15 a year.

(Laughter)

MK: Was that considered very cheap or just the regular price for those days?

FB: [FB asks AA.] She figures, for what they were buying the coffee, wasn't cheap--(chuckles) \$15.

MK: Oh, does she remember how much they were buying the coffee for?

FB: [FB asks AA.]

AA: Six dollar a bag or five dollar. Ah, no. No more five dollar.

FB: Oh, I not talking about the . . .

AA: The parch [parchment coffee]. The parch, you mean.

FB: Oh, yeah? Oh, between five and six dollars, a bag of parchment.

MK: So, the lease was very reasonable, yeah?

AA: Cheap, yeah.

MD: Three bags. (Laughs)

MK: At that time, who provided the labor on the ma uka lands?

FB: I think we did it as a family.

MK: So, that would include your mother, your father, yourself . . .

FB: My sister and I.

MK: . . . your sister. Did you folks have the equipment for making parchment? Drying platform? Pulper?

FB: Mm hmm, yeah.

MK: Did that all come with the land?

FB: No. See, the ma uka land--the Ackerman one--was just forest. And by hand, they dug the guava, burned it, plant the coffee. And when it began to bear, then it was necessary for my father to build the platform and to buy the pulping machine. So, in the beginning, before that coffee began producing, we were still at Machado's. So, that was just like the motherland. And when the ma uka began to produce, then my father built the house, and the top was the drying platform, and bought the pulping machine, and then, begin operating on his own there.

MK: Oh, how did he accumulate enough money to do that?

FB: As I said, we live off the land a lot. So, the little money that my father was able to get, he would only probably spend it for clothing, rice, and paying for the land. The rest is kept, I guess. Bakalaw, you know, was a staple food.

(Laughter)

MD: Everybody talk about that.

FB: Ebi was . . .

MD: Iriko.

AA: Cheap.

FB: And very few can goods we bought, because they were not too familiar with the can goods. So, corned beef, I remember, didn't have too often, then. Sardine. And like I said . . .

MD: Go fishing, eh?

FB: My father goes fishing. The way I remember, my father would work till about 3:30, 4 o'clock [p.m.], and he gets ready. He and, maybe, three, four other Batanes, they all walk down to the beach, and then just as beginning to get dark, they go and throw net. Not throw net, surround, I think. They put the net there and hustle the fish in. Then, they fish until 10 [o'clock] at night and walk



back home. They get home after midnight. And then, they'd sleep. In the morning, have to work again. But, of course, this is not every day. So that, by the time you want fish again, then, maybe, two weeks later, they'll do that.

MK: And what was your mother doing?

FB: She stays home. She never went fishing with them.

MK: So, she would just work the coffee fields?

FB: Yeah, yeah.

MK: From about what time to what time? What was her schedule?

FB: Oh, her schedule, I believe, would be from 8 [o'clock] in the morning until--if the weather permits--begins to get dark. Because there were no places to go that we have to hurry. So, we get home, then we do our dinner, cook and everything. Then, by the time we're through, maybe about 8:30, 9 o'clock at night. No TV.  
(Laughs)

MK: In those days, who did all the pulping and drying?

FB: The family.

MK: So, you did it all together, then?

FB: Mm hmm [yes], mm hmm.

MK: How many bags could you pulp and dry in one day?

FB: No. We don't pulp every day. [FB asks AA.]

AA: One week.

FB: Once a week. So, by then, probably, we'll have around--if we, by ourselves, pick the coffee--maybe about 15 bags, ma?

AA: Yeah.

FB: Ten to 15 bags of cherry. Then, we pulp that. We do that once a week. Then, that gives the coffee a chance to dry before we do the next batch.

MK: In those days, where did you sell your coffee? When you were in the ma uka land?

FB: Oh, that ma uka coffee went to [Yoshio] Noguchi [independent miller]. See, because Machado had no authority over it.

MK: It went to Noguchi because the price was good from him?



- FB: [FB asks AA.] The difference with Machado and Noguchi--Machado, because we buy things on credit, we don't get the money till the end of the year. With Noguchi, as soon as it's taken there, it's weighed and paid then and there or she had to wait one or two days at the most. So, Noguchi was a fast cash, in other words.
- MK: But why didn't she go to Matsuoka or any other miller? Or Tanouye?
- FB: We don't know them. And too, see, we live way up on a hill. Okay, we had mule, we had donkey, and we had horses. They would put the bags of parchment on the animals and take it down to the main highway. Noguchi was the closest. Whereas Matsuoka and all these other people [were further away]. We don't have car. I think that's one reason.
- MK: The other crops that you were growing were just vegetables for home consumption?
- FB: No, we grew taro. Poi taro. And we sold that to Sasaki. He, at that time, ran a poi factory.
- MK: In terms of amount of income you got from coffee and amount of income from taro, the taro was much less?
- FB: Less. Much less.
- MK: How long did you folks stay on the ma uka land?
- FB: [FB asks AA.] About 12 years.
- MK: Last time, I asked your mother how she felt about living in Kona. Now, I want to know how you feel about coffee farming in Kona. You're like the second generation, so I want to have your viewpoint.
- FB: When you haven't been or growing in another place, you can't make any comparison. I grew up and never had the opportunity to live in a city. And I have no complaint, as far as that goes.
- MK: Would you like to continue coffee farming?
- FB: I would say yeah because of the man I married. He is like them. Maybe if I married to somebody like him [referring to MD] who could handle other trades, then we have an opportunity of something else. But it's an accepted way of life for me to live on a farm.
- MK: How about your children? Would you like them to go into coffee farming or do some other type of work?
- FB: I would rather they do something else.
- MK: Why?

FB: Well, from my experience with coffee, it's not always promising like the way it is today. You know, through the years, it's been rough. But because we don't have any other trade, we just stuck to it and made the best of it. So, when the children grow up, we want them to have something different, something better. So, we strive to give them the education, if they so accept it. So, my oldest daughter went to business school in Honolulu and got a job there for Dole Company till she died. She married, and then got sick later on and died.

My second daughter chooses to become a missionary. So, she left home after she graduated and was assigned in Lahaina; later, in Honolulu. At the age of 34, she decided to get married, so she's married now and lives in Honolulu.

With John [FB's son], we asked him after he graduated if he wanted to continue. Well, he knew what kind of income we were having. And so he said, "Only if I cannot get a job to support myself and my family." But after he graduated a teacher, Mr. Shikada, recommended him to Mr. Takeshi Kudo--he was then the manager for Sunset Coffee. He [FB's son] was one of the staff at the office. He was trained to do office work. That was his first job. And he was satisfied. Then, from there. . . . We're Jehovah's Witnesses. So, he, too, wanted to get into church work. The Sunset job was like a full time. So, he took up school bus driving, which make him free in between. He's busy in the morning and afternoon, but in between, he was able to do service. So, he quit Sunset and went school bus driving for seven years. Then, when he got married, that's another thing. He has somebody to support. So, he worked for Meadow Gold, full time. (Pause) Let me correct that. I think Meadow Gold was first, then the bus. Then, the GASPRO right there where they park the bus, well, they see John going in and out. When they needed an extra hand, they put it in the paper. So, when John saw it, he applied for it, and he was accepted. So, I think he's with--I don't know how many years--with GASPRO. Got married, so he's back again to full-time work. But he still do church work.

MK: So, all of them are not in coffee, then?

FB: No.

MK: How about your grandchildren? What kind of hopes do you have for them?

FB: I've never thought much of it, because I've felt that's the parents' responsibility. My oldest daughter's children, both are working in Honolulu. One is working in Waikiki in one of those hotels. I don't know what he's doing, but that's where he is. The other is married. I didn't ask what kind of job he's doing. And, of course, my next two grandchildren, the girls is 2-1/2 years and Jarred is 5 years, just beginning to go to school.

MK: How about Mrs. Alavado? What does she hope for her grandchildren, great-grandchildren?

FB: [FB asks AA.] It's up to each. She has no plans for us. As we grow up, it's up to us.

MK: Thank you for today. It cleared up some of the parts that were unclear in the last transcript. So, we can make the corrections. Thank you so much.

END OF INTERVIEW

# **A SOCIAL HISTORY OF KONA**

## **Volume I**

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